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THE  
VICARIOUS SACRIFICE

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REV. THOMAS NOLAN

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100. x.

124.







**THE**  
**VICARIOUS SACRIFICE OF CHRIST.**

LONDON:  
R. CLAY, PRINTER, BREAD STREET HILL.

THE VICARIOUS SACRIFICE OF CHRIST,

THE ONLY FOUNDATION FOR

THE SINNER'S HOPE,

THE ONLY MOTIVE TO

THE CHRISTIAN'S HOLINESS.



CONSIDERED WITH REFERENCE TO

"THE WORD OF RECONCILIATION :—

"TWO SERMONS BY THE REV. J. LL. DAVIES, M.A.

"RECTOR OF CHRISTCHURCH, MARYLEBONE."



BY THOMAS NOLAN, B.D.

INCUMBENT OF REGENT'S SQUARE, ST. PANCRA.

LONDON:

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## P R E F A C E.

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It is not intended in the following pages either to analyze the argument or to answer the objections contained in the sermons called "The Word of Reconciliation."

With two only of the points advanced in them have I any concern, and against these I desire to enter a most distinct and strenuous protest. The vicariousness of Christ's obedience unto death, of His sacrifice and sufferings, I hold to be of the very essence of Christianity; and that such doctrine is abundantly to be found in the Bible and Book of Common Prayer, it is the duty of every consistent Churchman to maintain. Both these points are as emphatically denied in the "Word of Reconciliation," and, after my attention had been drawn to the subject, when I found that none of my more competent brethren had undertaken the task,\* I thought it better, *pro virili meâ*, to grapple with it myself.

The school of writing to which these two sermons belong, partakes of some of the characteristics of its predecessors in the same field of antagonism to pure Protestant

\* I was not aware when I wrote this, that Mr. Davies' "Word of Reconciliation" had been answered by the Rev. C. Hebert.

truth, for which the "Tracts for the Times" and all that class are so remarkable: for example, the assumption of superior intelligence for themselves and their disciples; the same pitying commiseration of those who will not be content to follow in their wake; and, what is most important, the studied obscurity, in the midst of affected candour and clearness, which the last-named writers brought to such perfection. As a specimen of this, in p. 19, misgivings are imputed to the opponents of this school on the very points at issue between them, but which they have not the courage to investigate or avow, while with sufficient self-complacency it is added—"It is a blessing scarcely deserved, but yet one which has been vouchsafed to these hesitating believers, that others have been found to question it for them, &c." Again, it is not always easy to arrive at the meaning of these writers. What the late Bishop Coplestone, with singular felicity, called the "Magic Lanthorn" style of writing, finds much favour at their hands. Archbishop Whately, in the preface to his admirable edition of "Bacon's Essays," speaks of men "who bring forward their speculations—often very silly, and not seldom very mischievous, under cover of twilight. They have accustomed their disciples to admire as a style sublimely philosophical, what may best be described as a certain haze of words imperfectly understood, through which some seemingly original ideas, scarcely distinguishable in their outlines, *loom*, as it were, on the view, in a kind of dusky magnificence that greatly exaggerates their real dimensions." To declare their meaning at once would be too startling, and might cause a reaction. The public mind must be gradually prepared for it. However, perhaps, the clear obscure of their style serves like the dim religious light in their churches, to conceal what must yet be introduced, without forcing it

as yet too prominently into notice. It would be difficult to find out in the "Word of Reconciliation" any adequate object for, or result from, the death of Jesus Christ; anything, in short, to rescue it from the character which the writer evidently apprehends for it of an "act of unaccountable humiliation and sacrifice."\* Equally indistinct is the connexion between it and any of the moral results of love and obedience, which are referred to it. In the following sermons the attempt is made to put both of these points clearly forward—THE SACRIFICE OF THE DEATH OF CHRIST THE ONLY FOUNDATION OF THE SINNER'S HOPE, AND THE ONLY MOTIVE TO THE BELIEVER'S HOLINESS. This is to set forth the great salvation of Jesus Christ in its two co-ordinate divisions, viz. in the pardon God bestows, and the holiness He demands, or what amounts to the same—the believer's *title* to his inheritance, and his *meetness* for that inheritance. These taken together, and they are inseparable, make up the grand essential of Scripture Christianity. It is of paramount necessity, then, that these, in the first instance, be carefully guarded from all admixture of error, for an error, however slight, underlying the foundation, is sure to multiply itself manifold as the details advance; and in the next place, no pains should be spared to set forth clearly, unambiguously, and connectedly, those positive announcements of the way of salvation which are understood to be included in "the truth as it is in Jesus."

The great danger to be apprehended from both these schools of theology, over and above the direct false doctrines which they inculcate, is the unsettling effect they produce on the minds of those who have little time for thought, and have never been much used to thinking carefully. When confidence is shaken in what was once

\* Sermon I. p. 22.

believed to be firm and steadfast, it is like removing the old landmarks, or as a distinguished statesman said upon a memorable occasion, "like weighing anchor with a storm on the horizon." It leaves the mind at the mercy of the wind and current; hence so many make shipwreck altogether, and others find a temporary shelter, either in the cold regions of an universal scepticism, or in the noisome swamps of Romish superstition. We have been passing through this phase of opinion for several years past; and the storm, so far from showing symptoms of being spent, does not seem to have culminated as yet. In such a state of things, it becomes the bounden duty of every man occupying a post of trust or influence, no matter how subordinate, to contribute his mite towards stemming the evil, and upholding the truth; more especially, when there is any danger to those for whose souls he watches and must give account, of being led away and lost in the delusion. For "if the watchman see the sword come and blow not the trumpet, and the people be not warned: if the sword come and take any person away from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand" (Ezek. xxxiii. 6).

Considerations of this kind alone induced me first to broach the subject from the pulpit, and then to proceed as far as to prepare four of the sermons for the press. The object of them is to build up my own flock in their most holy faith; especially on the great subject of the Atonement, to give them views full and clear, as far as I understand and believe myself upon this fundamental principle of Christianity. For I am persuaded that when the heart is once "rooted and grounded in love," and the mind fixed in a safe anchorage on this great truth, men are not so ready to be "tossed to and fro, and carried about with

every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

Three large thoughts I have sought to keep before my own mind, and to present prominently to the minds of my hearers, viz. :—

The supremacy of Holy Scripture.

The sufficiency of Christ's death.

The faithfulness of our Book of Common Prayer.

The two latter were more particularly to be treated of in the following discourses.

The order observed will appear from the table of contents. A few notes were found necessary as the sheets passed through the press. Nothing novel or pretentious will be found in them. The object is but one, to glorify Jesus Christ, to win souls to Him, to establish the truth as it is in Jesus.

To thy merciful favour, oh! gracious Father, is this humble effort now commended. Accompany Thine own word with Thy Spirit and blessing. Glorify Thy dear Son, His person and His office. Defeat the wiles of the devil against us. So shall Thy Word have free course and be glorified; Thy Church shall be comforted and built up; transgressors shall be taught Thy ways; and sinners shall be converted unto Thee.

T. N.

VESTRY, REGENT SQUARE,  
*July, 1860.*



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## S E R M O N I.

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### VICARIOUS SACRIFICE: OBJECTIONS.

ROMANS iii. 25, 26.

*"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."*

WHEN St. Paul, in an epistle to another Church, wrote, "I was determined not to know anything among you but Jesus Christ, and Him crucified," the latter adjunct might have been thought almost superfluous, inasmuch as it might have been supposed that to preach Christ at all was, in effect, nothing else but to preach "Him crucified." Again, to preach Christ crucified, would be understood to mean,—to hold forth Jesus Christ, as "delivered for our offences," "suffering for sins, the just for the unjust," "the Lamb of God that taketh away the sins of the world." The vicarious sacrifice, the sufferings, the obedience unto death, of our Lord Jesus Christ, "for us men and for our salvation," is the grand foundation, any attempt to weaken or undermine which must be fraught with grievous peril to the whole structure of the Christian's hope, for other foundation can no man lay, than that is laid, which is Jesus Christ.

A subject of this paramount importance can never be out

of place. There is no point of Christian doctrine or duty, of experience or hope, with which Jesus Christ, our propitiation, is not directly and essentially connected. Therefore, it could never appear strange that a minister should take it up, and bring it again under the notice of his flock. Still, as I have an especial reason for recurring so soon to our great theme of Good Friday and Passion Week, and as my mode of treating the subject must be mainly influenced by the considerations that have induced me to take it up, I think it right here, at once to mention, that after reading, more than once, with all the attention I could command, and with all the interest due to the importance of the subject, two sermons preached and published by the accomplished Rector of Christ Church, Marylebone, of which I had heard a good deal before, I conceived it to be my duty to you, my own flock, to guard you against what I believe to be the very dangerous theories that are maintained in those sermons, and to build you up in your most holy faith, as I have been taught it myself from the Word of God and from the formularies of our Church, as I have been enabled to teach it now for more than a quarter of a century of uninterrupted ministry, and as, I trust, I shall be permitted to teach it as long as the power is continued to me of teaching at all. And I fondly believe, my dear brethren, that in bringing you thus back for a few Sundays to first principles, I shall speak and "write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge, even to the end" (2 Cor. i. 13).

It is not my intention from this place, nor am I called upon, to examine these sermons *seriatim*. I am only concerned to guard you against the fundamental error that runs through them, from which, of course, many secondary errors must follow, since it is in morals as in figures, even a slight

error in commencement multiplies itself almost infinitely as the operations advance.

The direct denial of the vicariousness of Christ's sacrifice; the more than disparaging tone in which God's law is spoken of, as "the dead and indiscriminating law of God,"\* of which St. Paul writes that "the law is holy, and the commandments holy, and just, and good;" and the claim put forward to the Bible and Prayer-Book as supporters of these monstrous assertions,—are the points which I feel myself called upon to meet, because, if this be so, "then is our preaching vain, and your faith is vain also." Furthermore, I cannot but regard these opinions as all the more dangerous, by reason of much that is beautiful and attractive which is found in connexion with them, about the love of God and the sympathy of Christ, together with the utterly inadequate, I had almost said unintelligible, account given of the object of Christ's humiliation and death at all, and the several false analogies† instituted in seeming support of these plausible but dangerous opinions, which it would be folly to deny are now silently advancing amongst us.

All this is calculated to mystify and mislead the unwary and unstable, for "if the foundations be shaken, where shall the righteous go?" To guard you against this serious danger, and the more serious because unsuspected, I have thought it my solemn duty to pause for a while upon what our Church calls the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," made by Jesus Christ upon the cross for our redemption. The most effective preventive of error is to be firmly established in the truth. Accordingly, as I do not approach the subject in a controversial spirit, I mean not to treat it in a controversial manner, but confining myself for the most part

\* Preface, p. v.

† Note A.

to the positive side of the question, I will endeavour to show that the vital and fundamental doctrine of the vicarious sacrifice of Jesus Christ is to be found—

In the types of the Ceremonial Law,

In the predictions of the holy prophets,

In the simplicity of the Gospel history,

In the close reasoning of the apostolical epistles,

and, as a matter of course, that it will be found as a golden thread running through the whole tissue of our Church's Book of Common Prayer.

And oh, may that Holy Spirit, whose peculiar office it is to glorify Jesus, and to guide His Church into all truth, open our understandings to understand the Scriptures, and sanctify our hearts and souls by the power of them, for Jesus Christ's sake. Amen.

In order to proceed more directly, and without interruption, when we commence our subject, there are a few preliminary remarks I think it well to make first, as to the condition into which sin reduced man in the presence of God; and next, as to the objections alleged in these sermons against the precious doctrine of the vicarious sufferings of the "Son of God, who loved us and gave Himself for us."

The law of God must be "magnified and made honourable." Christ came not to "destroy the law, but to fulfil it." The Sermon on the Mount is but an unfolding of the hidden beauty of God's law. Its deep spirituality, its high and holy requirements, its cognizance of the inmost thoughts and conceptions of the heart, are brought out by our Lord's teaching in a manner in which they never had been understood before, and the only model of perfect and unsinning obedience to this law that the history of the sons of men presents is to be found in the life of "the Man Christ Jesus" Himself. The law is but the expression of God's purity

and perfections. If you could conceive this world ruled in conformity with this law, its spirit animating the secret hearts, and its letter reflected in the lives of men, no advance could be made beyond it. Thus it was for a while on earth: all was happiness because all was holiness. And so it shall be again, when the Lord will put His law in men's inward parts and write it in their hearts, and all shall know Him from the least unto the greatest. The glory of God's law does not consist altogether in the punishments it denounces against disobedience. It would rather be found in the state of things that would be produced were conformity with the requirements of that law universal, as it was for the brief season in Paradise, and as it is promised to be again when He shall "come whose right it is," and whose people then shall be all righteous.

Now, sin is the transgression of this law, and it was utterly impossible that God, as a righteous moral Governor, could make light of His own law, by allowing sin to go unpunished, or by flinging an indiscriminate pardon from His throne. A notion of this kind must give us a very inadequate sense of the evil of sin. We soon cease to forget its enormity in itself, as a foul rebellion against righteous rule, as a black ingratitude against boundless love, and as a daring and silly defiance of almighty power. We are ready enough to forget the dreadful ravages that sin hath wrought both in this world itself, and in its myriads of inhabitants up to the present moment: how this once fair creation, which had but now rejoiced in the smile of its Creator's favour, and all of which He had pronounced to be "very good," hath ever since withered under His curse, and been like the prophet's roll, "written within and without with lamentation and mourning and woe." Sin is the cause of all this. We are to judge of its nature and its demerits

from the convulsion it occasioned and the effects it produced, and to admit any other opinions must necessarily issue in very disastrous results to ourselves; for if we persuade ourselves to believe that it is an easy thing for God to forgive sin, in the next place we shall find it a very easy thing with ourselves to commit sin. So thought not David when he cried out, "For thy name's sake, O Lord, pardon mine iniquity, for it is great." So thought not Paul when he cried, "O wretched man that I am, who shall deliver me from the body of this death?" Oh, brethren, let us all be deeply convinced of sin. Let us never forget that death is the wages of sin, and that death hath passed on us all because we have all sinned, that every mouth may be stopped, and the whole world brought in guilty before God.

This will help us to some due conception of the majesty of God's law, inasmuch as all these appalling consequences have followed from the violation of it. All had been avoided had there been no sin; and if its ravages are to be arrested and repaired, some corresponding machinery must be employed adequate to the task that is to be accomplished, and commensurate with the perfections that are to be vindicated, and with the glory that is to be displayed. This is provided in what we know as the "redemption that is by Christ Jesus, whom God has set forth as a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God, that He might be just, and the justifier of him that believeth in Jesus."

Let us view the matter in this light. When man transgressed that holy law of love to the tutelage of which he had been consigned, had it pleased God to execute judgment on him without mercy, all the hosts of heaven must have glorified His justice; no one could complain; He had

been clear in His judgment. This was exactly what took place before, when the angels sinned and kept not their first estate; they were "cast down to hell, and delivered into chains of darkness." This was the only precedent that could be referred to. Now, a new order of things arose, and man was made in the likeness of God, the law was given to him, and the prohibition added, "In the day thou eatest thereof, thou shalt surely die." Well, he did transgress; what was now to happen? Could an absolute pardon be vouchsafed to him, as an act of mere indemnity? The promptings of mercy pleaded for man—but justice, equally with mercy, is an attribute of the Eternal; the same high justice, before the *fiat* of which the transgressing angels had to give way; and can it be set aside or made light of now? At this crisis, we may conceive the Eternal Son to have interposed, and said, "Lo, I come, in the volume of the Book it is written of me, to do Thy will, O God; by the which will we are sanctified, through the offering of the body of Jesus Christ once for all." (Heb. x.)

It is not that God needed to be rendered placable, or that His love needed to be conciliated, but that the high and essential moral attributes of Deity required to be maintained, and His perfections consulted in any course that should be pursued. The coequal attributes and perfections of Deity were clearly at variance, arrayed on opposite sides; justice, truth, holiness, demanding the punishment of the transgressor, while mercy, compassion, love, interposed for his forgiveness. This is the real difficulty: to discover a means whereby God would be as holy, as just, and as good, having pardoned man, as we see He would have been had He suffered stern justice to take its course, and deserved punishment to overtake the transgressor. But this was impossible. No power of man could conceive any way whereby



these conflicting attributes could be brought into harmony with each other. A case exactly in point is supplied in the history of Daniel. "The king Darius made a decree, that no man should ask a petition of any God, or man, within thirty days, save of the king himself, under penalty of being cast into the den of lions. Daniel's enemies were successful: Daniel made his petition three times a day, and prayed and gave thanks before his God as he did aforetime. The king, when he heard it, was sore displeased with himself, and set his heart on Daniel to deliver him, and he laboured till the going down of the sun to deliver him" (Danl. vi. 10, 16). That is to say, the king's feelings were for pardoning Daniel; but the law of the Medes and Persians altered not. The king was an absolute monarch, and, by a word, could have delivered his favourite Daniel; but then, the authority of his law had been compromised for ever. He laboured to reconcile his kindly feelings towards Daniel, with his sense of what he owed to the majesty of his law and the government of his empire. There was no possible way of reconciling them—he laboured till the going down of the sun to reconcile them—but no, there were no means to be found; and so, Daniel was cast into the den of lions.

It was reserved for the wisdom and love and power of God to devise and to execute and to carry out into action the stupendous means whereby His own law is magnified and made honourable, its penalties endured to the utmost, and its requirements satisfied to the full; whereby sin is condemned and man is pardoned, the law is obeyed and God is glorified. The song of "Glory to God in the highest" is awakened in harmony with the gladsome tidings of peace on earth and goodwill to the sons of men.

This is the redemption that is in Christ Jesus. "O the

depth of the riches, both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out ! " (Rom. xi. 33.)

By the vicarious substitution of the Holy Saviour for the guilty sinner, every obstacle is righteously removed. " Ye are complete in Him." In order to this, " He took manhood into God." . But upon this the language of Bishop Beveridge is so pointed, that I don't hesitate to adopt it:—" The sum of all is this: man can suffer, but he cannot satisfy : God can satisfy, but He cannot suffer ; but Christ, being both God and man, can both suffer and satisfy too, and so is perfectly fit both to suffer for man and to make satisfaction unto God ; to reconcile God to man, and man to God. And thus, Christ having assumed my nature into His person, and so satisfied Divine Justice for my sins, I am received into grace and favour again with the Most High God."—(*Beveridge's Private Thoughts.*)

Against this doctrine it is that objections are scattered—

1. That it "sets a law or fate\* above God himself."
2. Against the freeness of the pardon which it bestows, because any satisfaction is required and accepted ; and,
3. Again it is objected to, as being a mockery of all justice, in allowing the innocent to suffer for the guilty.

One is certainly surprised at finding objections of this kind endorsed by a mind that otherwise shows evident proof of being both acute and logical. For as regards the first objection, that of setting a "law or fate above God Himself,"—Is it, in the first place, a candid statement of the facts of the case, as they have been set forth ? Is it in the least derogatory even to the Most Highest Himself, to regard Him as constrained by His own perfections, and obliged (if I may use such a word) to maintain and display

\* Preface, p. vi.

the glory of His own attributes? What else is meant when St. Paul says, "He is faithful, He cannot deny Himself;" and elsewhere, "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numb. xxiii. 19.) Or, again, "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.) In like manner, God had spoken in His holiness, "the soul that sinneth, it shall surely die;" and to regard God, as in the redemption, that is, by Christ Jesus, He is reverently and lovingly regarded throughout, as having that great work and purpose in view, is a very different thing from representing Him as the subject of some "law or fate." In fact, if you deny all relationship between the sufferings of the Redeemer and the sins of the world; if you cease to regard Him as suffering for us, the "just for the unjust," as "bearing our sins in His own body on the tree," a Being made sin for us, to make us the righteousness of God in Him; I cannot perceive why Christ died at all, and I accept the words in the sermon that describes it as "*an unaccountable act of humiliation and sacrifice.*"\*

It would be difficult to show, according to this theory, what has been effected by the death of Christ, that could not have been effected without it; and I confess myself at a loss to perceive, unless my sins are nailed to the cross, how I can glory in it, or how it can reveal to me either "the unbounded paternal love of God towards me, or the unbounded brotherly love of Christ." If you forbid me to regard the cross of Christ as the expiation of my sins, Jesus the propitiation whom God hath set forth, how can I glory in it as the foundation of my hopes? Or, how is *He* my Saviour, more than the Father or the Spirit? Oh no,

\* P. 22.

† P. 24.

my dear brethren, continue ye in the things which you have received. Look unto Him and be saved, He is God, and beside Him there is no Saviour ; and you will find in your experience, the power of the cross in subduing the love of sin, exactly commensurate with your deep consciousness of its having first cancelled the guilt of sin. Surely, brethren, there is no constraint, no " law or fate above God Himself," involved in that, no more than He constrains Himself when He commands us—" Be ye holy, for I am holy."

*The next objection* I feel called upon to notice is against the freeness of Gospel pardon, on the ground that satisfaction is required for the sin that is pardoned. To this, indeed, the first sermon is almost entirely devoted, and for this object the text is well selected. It shows the freeness of the pardon, though it denies not the fulness of the ransom : " When they had nothing to pay, He frankly forgave them both." These words are taken from one of the most glorious exhibitions of free pardon that our Lord's history presents. The drift of that parable, and the application of it to the penitent sinner, and to the self-sufficient Pharisee, establish beyond question the free forgiveness of the Gospel ; how that " by grace ye are saved, through faith," that " the grace of God brought salvation," that by deeds of the law should no flesh be justified in His sight. It is intended to show the utter inability of man, even the best of men, to meet the demands of God's righteous law ; and having brought every man thus in guilty before God, to show him that the only way of pardon is that of God's own providing, viz. " freely by God's grace, through the redemption that is in Christ Jesus." It is free to the sinner, for he has done nothing, or could do nothing towards meriting or procuring it ; and its freedom in this respect is certainly enhanced, not impaired, by the thought that

## 12 PARABLE OF TWO DEBTORS: THIRD OBJECTION.

although offered to the sinner "without money and without price," it is nevertheless the purchase of the agony and the bloody sweat, the cross and passion, of the obedience unto death, of Jesus the Mediator, who was "delivered for our offences, and raised again for our justification."

The parable is designed to bring out one feature of God's dealing with the sinner, namely, the free forgiveness that awaits him when he comes to Jesus, and this it does most fully. It is the sinner's side of the question that is set in such strong relief in this parable; and a most precious portion of the Divine Word it is in consequence. But how the Divine attributes are involved in the procedure, was not our Lord's object at the time—from other portions of the same Word we gather this abundantly; and so, following our Lord's example and precept, we must see, not only what "is written," but what "is written again." And we may be sure that no part of God's Word, when dealt with fairly, will be found contradicting or impeding any other. Just as in the case before us, there is no contradiction between the two co-ordinate truths, that everlasting life, although the purchase of Christ's sufferings and death, is no less the free gift of God, through Jesus Christ our Lord.

*The remaining objection*, that the doctrine of the vicarious sufferings of Christ in our stead and for our sins would make "God's justice satisfied with what would really be a mockery of all justice,"\* can only hold as in the case of the last objection, while the distinguishing features of the case are kept out of sight. The object of all law is the good of the society amongst whom it is promulgated; and the sanctions by which it is accompanied are with a view to deter from evil, and to encourage to good. There is no element of revenge in the punishment which the law inflicts. It is with a view

\* P. 29.

either to reform the offender, or to deter others by the example of his punishment. The Lawgiver alone has the power to remit the prescribed penalty. If he does so indiscriminately, and without sufficient reason, his law becomes at once a nullity, and his government is at an end. Such was the hindrance in the way of Darius, which consigned Daniel to the den of lions. Pardon could be righteously bestowed upon an offender only under such circumstances as would leave untouched the majesty of the law, and unimpaired the authority of the ruler.

It is no objection to this principle to say, that a dispensing power is vested in the hand of the Sovereign, and that the royal clemency has from time to time been exercised towards offenders. It is only an admission of man's liability to err. It is no imputation on the wisest of earth's sons to say, that a case may arise, in which, upon the whole, it would be better, and more conducive to the public good, not to carry into effect the provisions of his law; and to meet such a case, the dispensing power, to a certain extent, is, by our constitution, deposited in the hands of our gracious Queen. But when God is the lawgiver, no compensating principle of this kind can be admitted. The Judge of all the earth must do right. His law must be the very best for all times, places, and circumstances. To pass it over, or to set it aside without enforcement, involves an admission that, while reasonable enough as applied to man's acts, or man's laws, must not be entertained for a moment when God, the changeless One, and His law, are under consideration. It would amount to a reconsidering of His decisions, and be a confession that He thought more wisely, or more mercifully, or more justly to-day, when He repealed His law, than He did yesterday, when He enacted it.

The law of God, which I have called already the expression of His own perfections, must be magnified and made honourable ; and there is, I believe, a deep-seated conviction in the heart of man, fallen though he be, that God must be just. " Shall not the Judge of all the earth do right ? " And no scheme will ever thoroughly commend itself to man's heart and conscience as the rule of God's dealing with him, that compromises this high attribute, or that would elevate even His love, compassion, or mercy, upon the ruin of His truth, His justice, and His holiness.

It is no mockery of Divine justice, then, when God accepts the substitution of His own sinless Son in the place of a sinful world. Oh no ! it is a glorious magnifying of all the attributes together. It is love, surpassing love, to have suspended the deserved stroke at all, and to have consented to any reconciliation. Surely the majesty of God's law, its holiness, its justice, and its goodness, are only more conspicuous, and shine more awfully sublime in the eyes of a ransomed world, than if the freely offered pardon required no sacrifice, and could be bestowed without any effort.

The well-known passage from a distinguished Wesleyan divine, is much to the point. Speaking of the redemption that is by Christ Jesus, he adds :—" The cross of Christ alone declares God's righteousness in the remission of sins. It magnifies justice in the way of pardoning sin, and mercy in the way of punishing it. It shows justice more awful than if mercy had been excluded, and mercy more amiable than if justice had been dispensed with. . . . There is more remarkable honour done to the justice of God by the sufferings of Christ, than by the torments of devils ; and there is a more remarkable display of the goodness of God in the redemption of sinners, than

in the joy of angels. So that we can conceive no object in which we can discover such manifold wisdom, or so deep contrivance for advancing the glory of God." \*

No one had a right, or the least pretence to a right, to interpose or meddle with this law, in the way of offering any propitiation, but He who alone contrived and revealed the purpose of propitiating, and who provided the propitiation, "the Lamb slain from the foundation of the world." So the case held up as parallel in the sermon, and illustrating the point for which we are contending, is really not a case in point at all. "If you went into court now, and proposed to go yourself into prison instead of a convicted thief, the judge might admire your self-sacrifice, but he would certainly refuse the offer, because he would hold that justice was *not* satisfied by such a substitution."† Granted, that in this case the offered substitution might not be accepted, because the devoted friend, who was willing to suffer in place of the offender, was not sufficiently related to the law, or the lawgiver, as to reflect any honour on the law by submitting to its penalties, or any credit on the lawgiver by bearing witness to the righteousness of the cause in defence of which he was willing to suffer. But could you find a case in which a mediator sufficiently related to both the parties concerned—to the lawgiver and governor on the one hand, as to be concerned for the majesty of the law and the maintenance of his government; and to the criminal on the other side, as to be willing to submit to the punishment in his stead,—the object of the law might be vindicated, and such a substitution might take place. But such an instance it would be difficult to meet with. So felt St. Paul, when he wrote, "For scarcely for a righteous man will one die; yet per-

\* MacLaurin's Sermon on Gal. vi. 14.

† P. 16.



adventure for a good man some would even dare to die." And yet ancient history shows us the nearest approach we have to a precedent of this kind. It does not extend so far as death, but it goes far enough to meet the case supposed in the sermon. It has been used before to illustrate this doctrine of righteous substitution.

The story is of "Zaleucus, lawgiver of the republic of Locris, a Greek colony in Grecia Magna, who lived about 500 years before Christ. His laws were severe: he punished the crime of adultery by the loss of both eyes. The first offender was his own son. The people, actuated by esteem and love for the father, prayed him to acquit his son. Zaleucus remained inexorable. In order, however, to satisfy the demands of parental love as well as the requisitions of the law, he condemned his son to lose one eye, while he submitted to the loss of another himself. This is said to have had such an effect, that as long as Zaleucus lived no adultery was heard of in the republic of Locris." Now will any one affirm that this was a mockery of justice on the part of Zaleucus? Was not the sanctity of his law and the good of his people paramount with him? Did he not prove it in the sacrifice to which he submitted? and was it not so esteemed by his countrymen by their abhorrence of that crime afterwards? Could any other means have been devised whereby more effectually to show the reliance of the lawgiver upon the excellence of the law, and his resolve to maintain it? and was it possible for any one of his subjects afterwards either to doubt the father's devoted love for his offending son, or to suppose that he could by possibility escape himself should he venture upon a repetition of that crime?

The illustration comes as near as any we can ever imagine to the great matter we are now considering. We take up

the words of St. Paul, and say, "God forbid that I should glory, save in the cross" (Gal. vi. 14). Because in it we read the two most awful truths the human mind is capable of receiving, viz., the heinous enormity of sin in the sight of God, that required no less an expiation, and the surpassing love of God to man, that spared not His Son, His only begotten Son, whom He loved, but freely delivered Him up for us all.

This is the grand central truth of the Gospel. It is the royal trunk line out of which every other safe and true one branches. This I desire to commend to your intelligent convictions, praying that God Himself may commend it to your hearts, "by the Holy Ghost sent down from heaven."

I will endeavour, as I have said already, on two or three successive Sundays to show you that this great doctrine is taught in the significant—

Types and ceremonies of the Mosaic Law,

In the predictions of the holy prophets,

In the simple narratives of the Gospel, and

In the close reasoning of the apostolical epistles.

And then I would fain seal it all again upon your hearts and minds, in the words of the apostle, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." (1 Cor. xv. 1—4.)

## S E R M O N   II.

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### TESTIMONY OF SCRIPTURE.

ROM. III. 25—31.

*"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time His righteousness : that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only ? is He not also of the Gentiles ? Yes, of the Gentiles also : seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith ? God forbid : yea, we establish the law."*

WHEN I last addressed you from these words, I undertook to show you, that this main doctrine of Jesus Christ, the only "propitiation through faith in His blood," was set forth in the types of the Mosaic law, and in the prophecies of the holy prophets, as well as in the Gospel history, and in the writings of the apostles. To these paramount authorities I proceed to address myself this morning. And may the fear and Spirit of God guide us into the truth, both increasing our knowledge, and confirming our faith in it, for Jesus Christ's sake. Amen.

I. It is worthy of notice, that in these sermons there is no allusion whatever to this source of evidence, the ordinances of the Mosaic ritual. This, which would be

strange with reference to any subject, since "Moses wrote of Christ," is peculiarly so where the subject is that of sacrifice and atonement. It is either an indication of a latent consciousness that the testimony of Moses is against the doctrine of reconciliation without sacrifice, of remission without shedding of blood,—or at least an admission that no support for the adopted theory is to be derived from that quarter. The Epistle to the Hebrews proves in detail how the law was but the shadow of good things to come, whereas the body, the substance, was of Christ. The line of argument in the beginning of chap. viii. ending with that quotation from Exodus xxv. "For see, saith he, that thou make all things according to the pattern showed to thee in the mount," proves plainly, that the great original in the mind of God was His everlasting purposes in Christ, subsequently revealed in the Gospel. In this confidence we are further strengthened, when we see the minuteness with which all the tabernacle service is enjoined, the number of times that the command is repeated, to make all things after that pattern showed him in the mount; and that in the three last chapters of Exodus, where the account is given of the execution of this grand work, the tabernacle in the wilderness, the sentence is repeated no less than nineteen times, "as the Lord commanded Moses,"—fixing upon us by this solemn emphasis the deep and solemn significance of all that was done, a significance that is duly interpreted by St. Paul himself, when he says in one place, "the law was our schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. iii. 24); and in another, "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4).

Such being the palpable and instructive harmony subsisting between the Old Testament and the New, we

should be more surprised at finding no reference to the former in these sermons ; but that it is a part of the system inaugurated by a certain school of divines of the present day, to disparage the Old Testament ; indeed, to reduce the inspiration of Scripture within the narrowest possible limits, so much so as to render the question, "What saith the Scripture?" of little moment, and the reply, "Thus saith the Lord," of little consequence either.

But, my brethren, we have not so learned Christ, from the Old Testament, or from the New. To Him bear all the prophets witness, of Him Moses wrote, and the Scriptures which testify of Him are able to make wise unto salvation only through faith that is in Him. Let us see how He is witnessed of in some of the types of Moses' law.

That Jesus Christ is foreshadowed in the types of Moses' law is beyond question ; equally true is it that He is spoken of in the prophecies that meet us in the Books of Moses. Of the rock in Horeb Paul writes, "that rock was Christ." Of another Jesus Himself says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." In like manner more than one of the Mosaic prophecies are claimed by St. Peter as belonging to Jesus Christ, and are applied to Him. But we have to do only with such types as show a vicarious sacrifice ; the appointed victim suffering punishment, and the transgressor forgiven when his sacrifice is accepted ; for this it is, which more distinctly shows Jesus Christ, "whom God hath set forth as a propitiation through faith in His blood."

For this purpose I select—The Sin-offering,  
The Passover,  
The Scapegoat.

Sacrifices were assigned for atonement or thanksgiving.

The atonement was made by the death or destruction of the sacrifice. If the offering was of a living creature, it was destroyed by blood and fire—hence “burnt offerings:” if it consisted of things without life, it was consumed in whole or in part by fire. This pointed to Christ; for death was the wages of sin, and “it is not possible that the blood of bulls, and of goats, should take away sins” (Heb. x. 4). The sin-offering partook of this character too. You read of them in the earlier chapters of Leviticus: in the fourth, where this sin-offering is the subject, the phrase occurs no less than four times, “The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him” (20, 26, 31, 35). In the first chapter, giving instruction about the burnt-offerings, he writes, “He shall put his hand upon the head of the burnt-offering, and it shall be accepted for him, to make atonement for him.” The same is taught us respecting the trespass-offering, chap. v. 6—14: “He shall bring his trespass-offering unto the Lord; for his sin which he hath sinned . . . . and the priest shall make atonement for him, for his sin which he hath sinned, and it shall be forgiven him.” In commanding a trespass-offering for another offence also, the same truth is inculcated: “He shall bring his trespass-offering unto the door of the tabernacle of the congregation . . . . and the priest shall make atonement for him . . . . and the sin which he hath done shall be forgiven him” (Lev. xix. 22).

I might multiply evidence of the vicariousness of sacrifice from this portion of the sacred volume, but having shown it from the burnt-offering, the sin-offering, and the trespass-offering, I may pass on to the next head of evidence; especially as the instances are so numerous, and being once suggested, it is within every man’s reach

to pursue them further for oneself, and the result to any patient inquirer cannot fail, by God's blessing, abundantly to repay him the labour of the search.

Upon the object and ordinance of the Passover I need not dwell long. In the twelfth chapter of Exodus we have the institution of the Lord's passover. A Lamb was chosen; it was killed in the evening; a bunch of hyssop was dipped in the blood, and the lintel and two side-posts of each house were struck with the blood. And so, when the Lord passed through and smote the Egyptians, he saw the blood on the houses of the Israelites, and accepted the Lamb that was slain in place of the first-born of the family, and passed over the door, and did not suffer the destroyer to come into their houses to smite them. This is the ordinance. St. Paul shows us its gospel significance in words that our Church has embodied into her service for Easter Sunday: "Christ our passover is sacrificed for us: therefore let us keep the feast; not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth;" where the doctrine of similar substitution is involved, else the parallel cannot hold, and the two great features of the Gospel are each brought into relief—pardon and holiness through Jesus Christ, the "Lamb of God that taketh away the sins of the world."

The only remaining type I adduce is that of the Scape-goat on the day of atonement. The account of the proceedings of that day is given in full detail in the sixteenth chapter of Leviticus, and is expounded in its spiritual application by St. Paul in the ninth of Hebrews. In this the doctrine of vicarious sacrifice is unmistakeably taught. Indeed it would be impossible to derive any other doctrine from it. The words are, verses 21, 22:

“ And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat*, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let the goat go in the wilderness.” Indeed, I may close this branch of my argument with a quotation from Bishop Burnet’s Exposition of the Second Article:—“ The notion of an expiatory sacrifice, which was then, when the New Testament was writ, well understood all the world over, both by Jew and Gentile, was this, that the sin of one person was transferred on a man or beast, who was upon that devoted and offered up to God, and suffered in the room of the offending person: and by this oblation, the punishment of the sin being laid on the sacrifice, an expiation was made for sin, and the sinner was believed to be reconciled to God. This, as appears through the whole book of Leviticus, was the design and effect of *the sin and trespass offerings* among the Jews, and more particularly of the goat that was offered up for the sins of the whole people on the day of atonement.”

This truth receives further confirmation from considerations suggested by the double redemption\* mentioned in the Old Testament; viz. redemption by *power*, as when God said to Moses, “ I will redeem you with a stretched-out arm, and with great judgments . . . : and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians ” (Exod. vi. 6, 7). And again, in Jeremiah l. 34: “ Their Redeemer is strong; the Lord of hosts is His name: he shall tho-

\* De Burgh’s Donnellan Lectures; Lect. III.



roughly plead their cause," &c. (See also Isaiah xlvii. 4.) There is also redemption by price and by ransom, as in Exod. xiii. 13: "And every firstling of an ass thou shalt redeem with a lamb . . . . and all the first-born of man among thy children shalt thou redeem." A command which was complied with on that most memorable occasion when the maiden mother of Nazareth brought the child Jesus to Jerusalem to present Him to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord, "a pair of turtle-doves or two pigeons." That Jesus Christ was our Deliverer and Redeemer, both by price and by power, is the testimony of Scripture. He was the next of kin who was to avenge upon the manslayer his kinsman's blood, and to redeem by purchase withal his forfeited inheritance, paying up the full value computed from the year of jubilee. This our Lord has done; he has paid the penalty, and put away sin by the sacrifice of himself: the redemption by power awaits his coming again, when to them that look for Him He shall "appear a second time without sin unto salvation," to put down all rule and all authority and power, and to reign till He hath put all enemies under His feet. "But now we see not yet all things put under Him; but we see Jesus . . . . crowned with glory and honour; that He by the grace of God might taste of death for every man" (Heb. ii. 8, 9.)

II. We come now to the testimony of the prophets to the same truth; and that familiar one meets us first, from Isaiah liii. 5, 10: "He was wounded *for our* transgressions; He was bruised *for our* iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.... The Lord hath laid upon Him the iniquities of us all." Nor can we omit that equally striking one from the prophet Daniel, chap. ix. 24, 26: "Seventy weeks are determined

upon thy people and upon thy holy city, to finish the transgression, to make an end of sin, to *make reconciliation for iniquity*, and to bring in everlasting righteousness;" and again, "after threescore and two weeks shall Messiah be cut off, but not for Himself." With all the antecedent types and sacrifices, daily and yearly offered up, how could these words be understood, except as signifying that some great substitution should be made, in the fulness of God's appointed time, whereby the sin of the world should be put away by the cutting off of Messiah, as Jesus put away sin by the sacrifice of Himself? And with the facts of the New Testament history before us, and the reasoning of the apostles in our hands, how can we understand anything else from them, or what other interpretation of Christ's death can by any possibility be brought at once to correspond with the types and to fulfil the prophecy, but that which takes it, in the ordinary acceptation of the words used to convey it, as in our stead, in our place, for us, satisfying God's law, "destroying him that had the power of death, that is, the devil, and delivering them who through fear of death were all their lifetime subject to bondage."

III. In the third place, we proceed to show the accordance of the New Testament facts and language with all that had gone before of type and prophecy. Pending our Lord's death, and while it was yet so near at hand, we cannot expect Him to speak as plainly of it as His apostles did subsequently under the guidance of His Spirit, and when it had actually taken place. But still intimations are not wanting, and those sufficiently plain, more particularly when read in the light of the prophecies that had gone before, and of the witness of the apostles that so soon followed. In the twentieth chapter of St. Matthew, ver. 28, these words meet us from the lips of our Lord

Himself: "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The same words meet us, with scarcely a variation, in the parallel context of St. Mark. And in the eighth chapter of Acts, the passage is repeated, which has been quoted already from Isaiah liii., when Philip opened his mouth, and beginning at the same Scripture preached unto him Jesus. Now, my brethren, it is worth remarking, with reference to the number or the fewness of Scripture passages in support of any doctrine, that the testimony of one passage from God's word is just as conclusive as if there were a thousand. The only advantage from a greater number arises from this, that there is less opportunity to cavil upon a point of interpretation when the same truth stands out in several independent passages and contexts, than when it is to be found only in one. It is an argument, moreover, in support of the importance of any doctrine when it meets us in various connexions. Its essential character is proof of its inherent truth. That you cannot do without it is evidence that you are making right use of it. We have shown cause why in the gospels such use could not be made of our Lord's death, as when that sacrifice had actually been offered up and was finished. But any deficiency on this point is amply made up by the constant appeals to it in almost all the epistles. This brings us, however, to the last head of Scriptural proof. Accordingly, I proceed—

IV. To the testimony contained in the close reasoning of St. Paul, and the other inspired writers of this portion of the oracles of God. The difficulty arises here, to make selection, when the passages are so numerous and the contexts so important. That passage chosen for our text, from the epistle to the Romans, is amongst the more prominent, and surely

it meets us as part of a most momentous argument. In the preceding chapters the apostle had brought in both Jew and Gentile alike guilty before God; after which he proceeds to propound the scheme of redemption revealed in the gospel, of which he declares he is "not ashamed, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." The glory of that gospel is, that the sinner is justified freely by God's grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past, &c. &c. To pause upon the word *propitiation* used here, and in two passages of St. John, and to illustrate the force of the terms used in the original (that used by St. John is not exactly the same as that in our text, though coming from the same root), would be to open again the controversy with the Unitarians, and to transcribe from the pages of Archbishop Magee's\* great work proofs and reasonings which, though often assailed, have never been answered. In the ordinary use of words as they would be understood by any readers, and in the use of the Greek or Hebrew equivalents for them, as has been abundantly proved by the learned prelate to whose work I am so largely indebted for the analysis of the passages cited in the foregoing pages, the doctrine for which I have been all along contending is prominently set forth. And the number of those passages recurring in the epistles, makes it no less plain what is the meaning of the writer, and the mind of the Spirit. You will recognise the passages as I read them, and I am sure, from your acquaintance with your Bibles, that each will call to mind the context to which it belongs. "Who

\* Note B.

was delivered for our offences, and raised again for our justification." And the entire passage in chapter five, from verses six to ten, sets forward the truth of vicariousness and substitution alike in the language the apostle makes use of, and in the illustration he employs: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love to us, that while we were yet sinners Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." Now, on the supposition that the death of Christ makes atonement for man in some other way than vicariously and in his place, what relation to the main argument has the case of one man's unwillingness to die for another, even for a good or righteous man? But take the passage as the natural meaning of words and the obvious course of the apostle's argument require of us to do, and all is easy, convincing, comforting. The application of the type of the passover by St. Paul has been already noticed. To the same effect, and in a most solemn connexion, do we meet the same truth farther on in the same epistle: "Moreover, brethren, I declare unto you the Gospel which I also preached unto you . . . . for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (1 Cor. xv. 1—3); and in the second epistle to the same Church: "For he hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21). To the same end we find it written

in the Epistles to the Ephesians and Colossians: "In whom we have redemption through his blood, even the forgiveness of sins" (Eph. i. 7, and Col. i. 14), as it was in other words but to the same effect in Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us;" and in 1 Tim. ii. 6: "Who gave himself a ransom for all to be testified in due time." Now, it is plain that the advocate of that doctrine against which I feel called upon to protest, hath no trifling task upon him; not simply to explain away and interpret each of these passages, and the others of the same kind that abound in the epistles, and so to fit them with his theory, but also must he deal with the general and concurrent testimony of them all in such a manner so to make them at least not incompatible with the new doctrines of this very dangerous school of divines and interpreters. Meanwhile, until this be done, we are bold, my brethren, to call upon you to "continue in the things that thou hast learned and art assured of."

The apostolical testimony to this great truth of Christ's death for us, and in our stead, is far from being exhausted by anything already brought forward. The epistle to the Hebrews opens before us, from every chapter of which some support might be derived to that truth which it is most essential to maintain high above suspicion, doubt, or cavil. Is Christ not spoken of throughout that most important epistle, as "having by himself purged our sins;" as having "through death destroyed him that had the power of death, that is the devil"? And does not the whole structure of the ninth chapter rest upon this foundation, more particularly where the whole work of Christ is presented to us in language borrowed from the office of the Jewish high priest on the day of atonement? "Jesus

Christ," argues the Apostle, "now once in the end of the world hath appeared to put away sin by the sacrifice of Himself;" and in verse 24: "For Christ is not entered into the holy place made with hands, which is the figure of the true; but into heaven itself, now to appear in the presence of God for us. And unto them that look for Him He will appear the second time without sin unto salvation."

In the sacrifice on Calvary, Jesus Christ is at once the great high priest, the all-sufficient sacrifice, and the altar that sanctifies the gift, whereof they have no right to eat that serve the tabernacle (Heb. xiii. 13, 10). He offered His weak humanity, the body prepared for Him, upon the altar of His enduring Deity. He is now within the vail, making intercession with God for us, and He will come forth in glory and in beauty to receive us to Himself, that where He is we shall be also. Oh, my brethren, His vicarious sacrifice is the key-stone of this glorious arch that spans the gulf that lies between heaven and earth. We must be zealous for its preservation, we must earnestly contend for it, for were it to fall, everything valuable perishes with it. Our preaching is vain, and your faith is vain also; ye are yet in your sins.

The apostle Peter supplies a similar testimony: "Forasmuch as ye know that ye were not redeemed with corruptible things . . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19); and in the next chapter, verse 24, are these most emphatic words, "Who his ownself bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye

\* This passage would be still stronger only that the word "*appear*," thrice repeated in our English version, does not represent the same word in the original.

were healed." And again, in chap. iii. 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

St. John, in his first epistle, calls Him, more than once, the propitiation; and in the book of Revelation, He is presented to us, a lamb as it had been slain, while the four beasts and four-and-twenty elders sing a new song of praise to Him for having "redeemed them to God by his blood" (Rev. v. 6—9).

I have given but a specimen of the argument from Scripture under each of these four selected heads, but it is enough. I speak as to wise men, judge ye what I say. Whether you examine minutely and critically the bearing of each separate passage, or whether you gather the argument from the general concurrence of them all, the result is the same—a deeper conviction of the truth of those things which are most surely believed among us, as regards each of the main branches of God's revealed mind, viz., pardon and holiness.

We have now seen how pardon is freely offered in the name and for the sake of Jesus Christ.

On Sunday next, if the Lord permit, our subject is holiness, the power by which it is produced, and the motives by which it is maintained.



## S E R M O N   I I I .

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### HOLY LOVE ONLY MOTIVE TO WILLING OBEDIENCE.

1 JOHN IV. 19.

*" We love Him, because He first loved us."*

THE grace of the Gospel may be expressed in two words—"Pardon" and "Holiness;" the pardon that the Gospel bestows, and the holiness that the Gospel requires. Without pardon we must sink into hell, and without "holiness no man shall see the Lord." Indeed, the Gospel message might be summed up in two sentences:—"Thy sins be forgiven thee;" "Go, and sin no more." The sufferings, and obedience unto death of Jesus Christ in our stead, rendered it a righteous and just thing in God to forgive us our sins, and by the preaching of that death for us men and for our salvation, the response of love is awakened in our hearts, because it is by this means the love of God is shed abroad in our hearts by the "Holy Ghost that is given us," and we love Him because He first loved us.

We have examined already some of the testimony of Scripture, as to the mode in which pardon is bestowed;—my subject this morning is to show by what means holiness is produced. Love, then, alone is the power and motive adequate to produce it. Our text tells us that the

sense of God's love felt in our hearts is the means by which love to God is produced in us; and the proof of God's love is that "He spared not His own Son, but delivered Him up for us all." So that here also, in the matter of sanctification, as much as in the matter of justification, it is the fact that Christ loved me, and gave himself for me, that links on "the grace of God that bringeth salvation" to my soul, and causes my heart to respond to the command, "Be ye holy, for I am holy."

I. Love is the great moving power unto holiness.

II. God's love to man is the efficient cause of man's love to God; and, connected with this, the

III. Great proof that God loved the world is, that He sent His Son to save it.

Upon each of these points suffer me to engage your attention; and while I proceed, ask silently for the grace of the Spirit, so shall my words be unto edification, and we, too, shall be brought to love Him who first loved us.

I. Love is the great moving power unto holiness. Accordingly, God said long before, by the lips of the wise man, "My son, give me thine heart," and so much stress is laid upon the training of the heart: "My son, if thine heart be wise, mine heart shall rejoice." And again, "Keep thine heart with all diligence;" because the heart is the seat of the affections. The heart is the man: "for as a man thinketh in his heart, so is he" (Prov. xxiii. 7). If the heart be given to "the world, the flesh, and the devil," the man is given to them. On the other hand, if the heart be given to God, the man is given to God; and we realize that description of St. Paul, where every thought is "brought into captivity to the obedience of Christ." (2 Cor. x. 5). Love is the fulfilment of God's law, and love worketh no ill to his neighbour. When love is holy and

sincere, it is strong as death. "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned" (Song of Solomon viii. 6, 7). Oh what a profanation of that holy and solemn principle is the abuse of its name to that sordid and selfish passion to which it is so commonly applied, but which has no kindred or affinity with it! Not but that some reflexion of it may be found now and then on earth; as, for instance, the love of a patriot for his country, or the mutual love of parents and children, or of husbands and wives, respectively for each other; or, perhaps, the purest and holiest of which earth supplies an instance, that of sisters and brothers to one another; but how different this from the selfish and degrading passion that usurps its name, while it seeks but its own gratification, or subserves its own interests! Is there any amount of self-denial that would not be cheerfully submitted to in any of the cases I have supposed, when the feeling was genuine, and the principle pure, or any effort that would not be undertaken unhesitatingly, provided only the interests of the beloved object could be advanced thereby, or even a fresh evidence afforded of the sincerity of one's affection and the depth of one's love?

Now, my dear brethren, only let a man be brought thus to love God, as the Gospel seeks to bring him, "with all his heart, and with all his mind, with all his soul, and with all his strength," and have you not the key, at once, to all his thoughts, words, and acts? He feels the service of God to be, indeed, perfect freedom. Now he understands that the very act of obedience is its own great recompense; that "His commandments are not grievous," and that "in keeping of them there is great reward." This wondrous result can be accomplished only by the power of holy love; and just in

proportion as this love is holy and pure, will the obedience flowing from it be happy and perfect. Not by constraint, but willingly. This is what we aim at in each of you, my dear brethren, and therefore we must be not only careful to put the principle before you, in all its integrity, that alone is able to produce such result; but we must be zealous to guard it from any misrepresentation, because the result of any such misrepresentation must be to weaken the power of the principle, and so ultimately to tarnish the glory of the results. Therefore it is that I earnestly warn you against any statement that would lead you to believe that your sins,—those of daily actual commission and omission,—could be forgiven except through the satisfaction, both in doing and suffering, rendered for them once for all by that Lamb of God which taketh away the sin of the world, and who by one offering hath perfected for ever them that are sanctified. This is the grand centre around which the redeemed soul revolves in its orbit of happy obedience and holy love. It is because Christ is my propitiation, first, “through faith in his blood,” that He is also the great Teacher whose lessons I am to learn, the great Example whose steps I am to follow. It is because He suffered for my sins, in my place, and for me, that I behold my heavenly Father as a “just God and a Saviour,” and feel that He is both faithful and just in forgiving my sin and cleansing me from all unrighteousness. It is at this point exactly everything else links on, as it were—grateful love recalling the past, and blessed hope anticipating the future. Any other representation must be guarded against, for it is contrary to the simple statements of Scripture; and as far as it is at variance with “Christ delivered for our offences and raised again for our justification,” just so far must it obscure the glory of God in the face of Jesus Christ, and to the same extent must it mar the Chris-

tian's peace and joy in believing, and dim that hope with which he now abounds, through the power of the Holy Ghost. Oh my beloved brethren, bind this central truth for ever to your souls, let nothing separate you from it. Pray to God to increase your knowledge of it, and to confirm your faith in it evermore. No care can be deemed excessive in maintaining it, no pains too great in explaining and applying it. It is not a vain thing for you, it is your life. It is the full persuasion of this grand and comprehensive truth, that Christ died for me, that makes me have faith in God's love to me; and this it is which at once produces love in me to God, the Father, Son, and Holy Ghost, for the wisdom that devised, the love that wrought out, and the grace that applies this great salvation. This is the mysterious but mighty power by which the stony heart is smitten, and directly there flow forth from it the blessed streams of willing homage and joyous self-devotion. I no longer think it too much to live to Him that died for me. A motive has been supplied to me, adequate to any result that can be required from me. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. v. 15).

In a matter of such vital moment, it is manifestly of the last importance to trace, generally, something of the manner in which love to God in the sinner's heart, awakened by the sense of the great love with which God first loved him, produces "those fruits of righteousness which are by Jesus Christ to the glory and praise of God." Neither will the attempt be difficult, nor void of interest. Suppose a man with the love of God first shed abroad in his heart by the Holy Ghost given unto him. The Holy Ghost glorifies Jesus to him, taking of the things of Jesus and showing

them to him, as he saw them not before. Immediately there is deep humility and prostration of heart before such a merciful and gracious Being. The remembrance of past sins, negligences and ignorances come full upon the mind : the forbearance of God stands out in bright contrast with the dark catalogue of our remembered sins and transgressions. This produces that real godly sorrow which worketh repentance unto life, not to be repented of. Now, indeed, a man may be said to loathe himself for his iniquities that he hath committed. Now he is brought by the Holy Spirit into that frame of heart and mind when the Saviour's voice is welcome indeed, saying, "Come unto me and I will give you rest; take my yoke and learn of me, and you shall find rest unto your soul." Now he can say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless His Holy Name." His heart is given to God; his whole life he would fain consecrate into one act of homage to One who has such a claim upon him; whatever he does, he would do all, henceforth, to the glory of God. This is true love to God, awakened by the mightiest motives, and resting on the surest foundation, the pervading sense that "He first loved us." This is the germ of holiness planted in the heart; and it only needs time and opportunity to bring forth fruit to adorn the doctrine of God his Saviour in all things, and to show forth the praises of Him who hath called us out of darkness into His marvellous light; for he who was once darkness is now light in the Lord.

Only look at it in this light: First of all, can there be any hesitation when the heart and mind are thus moulded by the Holy Ghost. And by no other power can they be thus moulded—to believe simply every announcement in God's word. Must not one hope implicitly for every good thing He promises? This faith and this love mutually support

and strengthen each other. This is to grow in grace. Growing faith and love, abounding in all judgment and in all knowledge, are the characteristics of the child of God. This is the best preventive against sin. The enemy has no longer dominion over him. He has returned to his own master, and renounced the usurper. When, however, he is overtaken by temptation, and subdued by sin—for “who is he that sinneth not?” it is not, even then, as it was before, when he was led captive at the tempter’s will, and wrought uncleanness with indifference, if not with greediness. He now mourns over the sin he hath been betrayed into. He returns, with true sorrow, to Him that put away his sin by the sacrifice of Himself. He recalls, with humble confidence, the blessed announcement, that “if any man sin, he has an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins, and not for ours only, but for the sins of the whole world” (John ii. 1, 2.) His delight is in the law of God in the hidden man of the heart. His effort is to fulfil it, and his joy in proportion as he is enabled to succeed. He watchfully shuns what God has forbidden, and what he knows to be displeasing in His sight, and as carefully he follows after what is agreeable to Him. He has no “fellowship with the unfruitful works of darkness, but rather does he reprove them” (Eph. v. 11.)

He is zealous for his Master’s glory. He desires that His way should be known on earth, His saving health unto all nations. He longs to be “fruitful in every good work,” and in every way to set forward the salvation of all men. Oh, brethren, when love to Christ is the constraining motive, all this will be aimed at, this high standard will continually be kept before the eye of the soul; and though, from the frailty of the flesh, and the wiles of Satan, and the

deceitfulness of the world, the Christian's experience will much more frequently be represented by the grief of failure, and the sense of short coming, yet the consciousness of having endeavoured to resist sin, and to follow after what is well pleasing in God's sight, will impart comfort to the soul, will now and then cheer its depression, and send the believer on his way rejoicing. This is the true germ of holiness: this is somewhat of the way in which, from the heart made honest and good by the Spirit, some fruit is brought to perfection, though only as the earnest of what it shall be when, the hindrance being removed, we shall see Him as He is, in His light we shall see light, and we shall love Him at last and for ever as we are loved by Him. All this is the natural fruit of love to God. Until the heart is wholly given to God, obedience of this kind could neither be understood nor attempted, or if attempted could not be persevered in or enjoyed. But when this love is thus shed abroad by the Holy Ghost, the deep fountains are reached, the streams begin to flow, the beauty of holiness gradually adorns the life. Labour is made easy under the mighty influence of love. The comfort of prayer is enhanced, it brings us nearer to the beloved One; the study of the Word is more a delight, it is the voice of Him that loved us. The heart is made ready for the good seed, and we bring forth fruit, some thirty, some sixty, some an hundred-fold.

II. And how is man to be brought thus to love God? Our text informs us. By making him feel and know that God first loved him. How is this conviction to be brought with demonstration and power to his heart and conscience? Where is the irrefragable proof of it? In the agony and bloody sweat, the cross and passion, the glorious resurrection and ascension of his only begotten Son Jesus Christ he Righteous, for “us men and for our salvation,” “the just



for the unjust, that he might bring us to God." What saith St. John in this very epistle (iii. 16)? "Hereby *perceive* we the love of God, because He laid down his life for us." Take notice, he does not say, herein consists the love of God—He loved us from all eternity, for God is love—but herein is the proof, palpable to us, of that love, that He laid down His life for us. And, again, in the next chapter (iv. 9), "In this was *manifested* the love of God towards us, because that God sent his only begotten Son into the world, that we might live through Him." To tell me simply that Christ died, is, after all, to tell me nothing powerful in the way of motive or attractive towards himself; but when you add, He died for my sins, in my stead, as my substitute, and because He died, I live, and because He lives now, I shall live in Him and through Him and to Him for evermore,—this touches a powerful chord, whose vibrations are felt through the mystery of my being. This is the connecting link that binds my soul to the glories of redemption—this appropriating and individualizing of Christ's finished work to the salvation of each believer. Until I am brought to feel that my Saviour was bruised for *my* transgressions, was wounded for *my* iniquities, that the chastisement of *my* peace was upon Him, and that by *His* stripes *I* am healed, His death to me is an "unaccountable act of humiliation and sacrifice."\* Nothing is effected by it that could not as well have been effected without it. I may look in amazement at His sufferings and death, but I cannot see either glory to God or peace to man promoted by it. It is wide of myself. I have no interest in it. The deep fountains of my being are not stirred up by it. I may admire the dexterity and strength of a man who will plunge into the raging

\* P. 22.

sea while crowds look on, and I am glad he escapes from drowning ; but he establishes no claim on my gratitude or respect. And in my secret heart I despise the folly that exposed him wantonly to such danger, as much as I admire the nerve and skill that extricated him from it. But if I see that man dash boldly into the raging foam to save a fellow-creature who has fallen overboard ; or should it so happen that, at the peril of his own life, he has saved mine ; or, still more, should his own life have proved the forfeit of his devotedness in rescuing me ; then, indeed, every feeling is called at once into action—admiration at his self-devotion, together with gratitude and love, as long as I live, for such services and for such a benefactor. No act of my life can be sufficient to attest my sense of grateful and admiring love to him that has saved my life at the risk, or by the loss of his own.

III. This will in some degree help our conception as to the length and breadth and depth and height of the love of Christ that passeth knowledge. The gift of His dear Son to suffer in my place the penalty that I deserved, is the great proof of God's love apprehensible to me. To preach Christ crucified, in any of its wondrous antecedents, of its endless details, or of its glorious results, is to keep this love continually before me. And it is thus we are brought gradually to comprehend more and more its distinguishing features and characteristics. We perceive at first that God's love is *disinterested* ; that we had no claims to urge upon Him ; that we were utterly worthless as before Him ; that no loss could accrue to His Divine Majesty, had justice been allowed to take its course with us, and that no benefit can arise to Him from our preservation ; for He could by a word have spoken into matured and perfect existence another race in our place, that would have rendered willing

homage and acceptable service. Still, in his unbounded and disinterested mercy, God loved us, and sent his own Son to be the propitiation for our sins! Then it must occur to us, that this love was not only disinterested, but as self-denying as it was disinterested. For when no less a sacrifice, no meaner substitute, would answer the demands of the high justice that had to be maintained, and of the holy law that had to be magnified, He spared not His own Son, His only Son whom He loved. The type of Abraham on mount Moriah is forcibly brought up to recollection here. The agony of the fond father called upon to offer up his only son, his joy, his hope, his all—the yearnings of nature within the father's heart, and yet the victory of grace over nature within that heart—the three days' journey—the conversation on the way, "My father, behold the fire and the wood, but where is the lamb for a burnt-offering?"—the wondrous deliverance at last, by substitution—the ram caught in a thicket by his horns, which Abraham took and offered up for a burnt offering instead of his son:—all this must rise into remembrance as the love of God in the gift of Jesus Christ is faithfully preached, and along with it must be the accompanying conviction, how poor even Abraham's self-denial was in reality, when compared with God's gift of his Son. What Abraham did in figure, God did in fact and in truth. The hosts of heaven stood still when Jesus cried, "My God, my God, why hast thou forsaken me?" No ministering angel descended to rescue God's own Son, His only Son, whom God loved. Oh, brethren, herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation of our sins. This is the great proof. Every child of earth is personally interested in it. It is when the soul is filled with contemplations of this kind—and with

these it will be filled as the Holy Spirit glorifies Jesus, taking of the things of Jesus and showing them to it—when the soul is filled with these thoughts and facts and proofs of God's love in Christ, that it surrenders itself wholly to God. It is thus it is brought to love God back again in return for the great love with which it now sees God first loved us. Now it understands the force of St. Paul's appeal: "Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20). And in another place: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

This is the gospel, my dear brethren, the truth of God for the salvation of man, complete, consistent, its parts all in harmony with each other; evidencing in itself the source from whence it has proceeded; the pardon it bestows, and the manner of bestowing it, becoming the great animating incentive to the holiness that it requires. So may we have power to preach, and so may you have faith to believe. It is grievous that any obscurity should be brought upon these great truths by the perverseness of men. It is more painful still that this should come from within our own loved Zion, which ought to be as a city that is at unity with itself, especially in the face of so many opponents and enemies both spiritual and political. It is hard to feel it one's duty in any degree to disturb the peace of the Church, but purity of doctrine and soundness in the faith are of more consequence by far than any hollow peace without them, or by a compromise of them: and any peace that connives at the suppression, substitution, or perversion of the essential purport of Christ's

death, could be nothing else—could not be productive of any good to man, insomuch as it began by sacrificing the truth of God.

The chief danger to be apprehended from these sermons, to which I have felt it my duty thus reluctantly to advert, arises from the amount of truth which they contain also, presented in such an attractive and winning garb as to conceal the grievous errors that they contain as well. Error grossly stated may be almost left to itself, for it is sure to become powerless from its very grossness, but it becomes really formidable when it is set forth with subtle refinings and nice distinctions, adorned not unfrequently with passages of thrilling eloquence, and accompanied with sentiments of deepest feeling. It is quite possible for unwary hearers to listen to sermons of this stamp without perceiving any deviation from what they had been accustomed to hear from the words of the Bible and the teaching of their Church. And even if any suspicion should be expressed, it could easily be hushed again by reverting to some of those touching and sentimental appeals which are usually to be found in the compositions of this school of divines. All this makes it only the more incumbent on those who are set for the defence of the Gospel, no matter how rude and ungifted they may, some of them, be in comparison with their accomplished opponents, to raise the voice of warning, lest their dear flocks may be led away, by those new and dangerous conceits, from the simplicity that is in Christ, if they would be able to say at the last, not only, "I have not shunned to declare unto you all the counsel of God," but, "I take you to record this day, I am clear from the blood of all men."

The two great essential, indispensable branches of the Gospel have thus been laid before you. The best pre-

ventive against error is the firm possession of truth. For that reason I have sought to bring before you the clear and cumulated evidence from Scripture, both as to the objects of Christ's death and the power of it: the former being, to put away the sins of the world; the other being, to produce holiness in those whose sins are forgiven. You must take heed unto both: if the motive be impaired, the results must be feeble and imperfect, and disease at the root must affect both the abundance and the quality of the fruit of the tree. But only let us make the tree good, and the fruit will be good; for if the tree be corrupt, the fruit must be corrupt also.

We have seen then, brethren, how God's love to us is the fountain spring from whence all good issues. We love Him, being made to feel that He first loved us; and it is the gift of His own Son in my place to die for my sins that alone makes me to feel that He loved me; then I am brought to love Him, and then I keep His commandments. This is holiness. This is light shining before men who see our good works and glorify our Father which is in heaven. This is the grace of God that bringeth salvation, and teacheth us to deny ungodliness and worldly lusts, and to live righteously, soberly, and godly in this present world.

It remains for us to show that the spirit and letter of our matchless Book of Common Prayer is in accordance with all this. This pleasing and bounden duty remains for Sunday morning next.

## S E R M O N   I V .

### THE VOICE OF THE PRAYER-BOOK.

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2 TIMOTHY III. 14.

*" But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."*

ACCORDING to purpose, our Book of Common Prayer is the subject this morning,—to show, from a citation of passages, how completely in accordance it is with what we have seen to be the teaching of universal Scripture—types, prophecies, facts and inferences—upon the two essentials of salvation, viz. the pardon which the Gospel bestows, and the holiness which the Gospel requires. Nor is this inquiry at all of inferior importance, or unworthy our attention. This form of sound words has been commended to us from the very earliest; some of the purest and holiest associations of our lives are connected with it. It is the manual used, Sunday after Sunday, in the public service of our sanctuary. When, then, so grave a charge is alleged against it, and by one who both assents and consents to all that is in it, that it contains nothing of that fundamental of our faith, that Christ died in our stead, for our sins,—“ the Lamb of God that taketh away the sin of the world,”—it becomes us to ask, Is this charge true? Feeling it to be without foundation, it becomes a minister, in the midst of those with whom he cordially employs this

Prayer-book as often as they meet together in the house of God, eagerly to repel such charge, and to show them that their Prayer-book is worthy of all the confidence and affection they have always bestowed upon it ; that it is a faithful handmaid to the Word of God, shining to us in the light reflected from thence, and speaking to us with authority only as far as it echoes to us His words, Whose word is truth. It is upon these grounds we call upon you to "continue in the things which you have learned" in this Book, knowing whence they have been received ; that there is no doctrine set forth in it, that may not be proved by the most certain warrant of Holy Scripture.

In doing this, I must ask your indulgent as well as patient attention, while I bring forward some passages from our Church's collects and services, sufficient to show the confidence reposed in this main doctrine of the vicarious sacrifice and sufferings of our loved and adorable Redeemer ; how it is introduced, not as a point to be defended, but as confessedly admitted, as one of the strong pillars upon which our system of doctrine depends, the golden thread, as it were, that runs through the whole tissue of our Church's teaching. Extracts, I know, are tedious ; but they are worth waiting for ; and may the grace and Spirit of God be with us, guiding me in the selection I am about to make, and overruling all to your real good, and to God's glory, for Jesus Christ's sake. Amen.

I begin with one of the opening sentences, which, though wholly from Scripture, must be considered as expressing the sentiment of the Church when adopted into her services :—"But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The appeal to the justice of God, in this passage, is in itself fatal to that view of God's



dealings with us, which speaks of God's law as "dead and indiscriminating," and calls that an inversion of justice whereby God hath chosen to "magnify that law and make it honourable."

Next, then, let me refer you to the expression in the collect for the fourth Sunday in Advent, from which you may gather the *animus* of those who compiled or adopted the form, and the remainder of the noble volume (easily the first of uninspired compositions) to which it belongs. We pray to God, "that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, His bountiful grace and mercy may speedily help and deliver us, through the SATISFACTION of Jesus Christ thy Son our Lord," &c. In these quotations I mean to confine myself to those that closely express that sound doctrine of *satisfaction* and *substitution*, which we have already seen to run through the Bible, and which it is alleged is not to be found in our Prayer-book. Next, the language in the collects for the Circumcision and for first Sunday after Easter, and the other parts of the Prayer-book where the expression "for us" occurs. "Almighty God who madest Thy blessed Son to be circumcised and obedient to the law *for us*—and Almighty Father who hast given thine only Son to die *for our sins*," plainly intimate the doctrine of "substitution." We ought to have obeyed the law, but did not: Christ obeyed it for us, in our stead, and we are regarded in Him as if we had actually obeyed it. Again, our sins deserved death, which we must have suffered had He not died in our stead, "for us," in our place. That this is the meaning of the language is rendered more emphatic by the expression in another collect, where, though the result is available for us, the substitution is not so direct; where

the work done is of another kind, and available for us in another connexion; and where the language also is different—I allude to the collect for the first Sunday in Lent—"O Lord, who 'for our sakes' (not 'for us,' as before) didst fast forty days and forty nights."

His fasting and His dying, though each for our benefit, yet were so in a different manner, and for a different purpose. Had He not fasted, we must not have fasted; though had He not died, we must have endured death as the wages of sin. Both accrue to our benefit—the one, His dying, meets the law, pays the debt, and is directly for us; the other brings in the great comfort of His sympathy, and links on the blessing of His holy manhood and all that follows in its train to the chain of our every-day experience, and so we say, also for our sakes. The distinction is real, and must have been designed, and so gives us more confidence when the words "for us" meet us simply both there and in other parts of our Church's cherished volume.

Thus we have it in the first invitation to the Lord's supper, wherein we are called upon "to render most humble and hearty thanks to Almighty God our heavenly Father for that He hath given His Son our Saviour Jesus Christ, not only to die 'for us,' but also to be our spiritual food and sustenance in that holy sacrament;" and in the second exhortation we read that the "Son of God did vouchsafe to yield up His soul to death *for our salvation*," where the meaning is the same, namely, that the love of the Saviour to death was the primary cause of our salvation; and again, in the same exhortation, the words occur, "Who did humble himself even unto the death upon the cross *for us miserable sinners*, who lay in darkness and in the shadow of death;" and again, we are reminded of the exceeding great love of our Master and

only Saviour Jesus Christ, thus dying *for us*, &c. in the preface for Easter Day: we speak of Him as the very paschal Lamb who was offered *for us*, and who taketh away the sin of the world. Not to speak of that passage most clear and emphatic, perhaps, of all, with which the prayer of consecration commences—I quote it entire—“Almighty God our heavenly Father, who of Thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption: who made there by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in His holy Gospel command us to continue a perpetual memory of that His precious death, until His coming again.”

In the administration of it, moreover, in those solemn words with which the bread and wine are given into the hands of each communicant, the same is taught, “The body of our Lord Jesus Christ which was given *for thee*. The blood of our Lord Jesus Christ which was shed *for thee*, preserve thy body and soul unto everlasting life.” Nor is it forgotten in the doxology of the post communion; when twice in the same words we crave the mercy of the “Lamb of God, the Son of the Father, who taketh away the sins of the world.”

Now, my brethren, in the Book of Common Prayer, intended for all sorts and conditions of men, and wondrously adapted for all those for whose use it is intended, how is it possible to suppose any other intention or meaning to have been present to the minds of those who compiled it, but this which suggests itself at once to every reader of it, and which we may express in words oft recurring in these pages,—that Christ died for our sins according to the Scriptures.

If the Romanizing segment of our Church complained of our communion service, as presenting too strong a barrier

against those doctrines which they would fain introduce, and too strong a fence around those truths that they so laboured to undermine, no less thankful ought we to be for the testimony of the same service against the subtle teachings of the opposite party, who would endanger us from the other extremity, virtually neutralizing that sacrament from which another class of opponents "have given occasion to many superstitions."

This testimony might well be considered sufficient as to the fidelity with which our Prayer-book reflects the simple truth of God as it finds it on the page of his own inspired Word, as truly as the photograph represents each shade and feature of the object from which it is taken, without addition, diminution, or admixture of anything foreign; so our Prayer-book follows modestly but boldly as the handmaid of Scripture, pretending to no light or authority inherent in itself (except in a very subordinate degree),\* but deriving all its authority, resting all its claim to confidence, upon the accuracy with which it has transcribed the letter, and the care with which she has imbibed the spirit of the oracles of God. Her very creeds, that reach us venerable with the hoar of centuries, and endorsed with the names of fathers and confessors, she commends to us for no other reason than this, "because they may be proved by the most certain warrants of Holy Scripture."† These likewise are not silent upon the all-important matter at issue before us. And it is worthy of remark, that this testimony of our Prayer-book to this essential truth, the vicariousness of Christ's sacrifice and death, is but incidental, brought out in connexion with other truths, and not specifically introduced by itself; because it was assumed as unquestioned, and felt to be fundamental. What-

\* That is, as to forms and ceremonies.

† Art. viii.

ever other doctrines were thought to be in danger, this at least was held to be safe; whatever other errors were thought likely to be introduced, upon this it was supposed that error was not likely. Our great opponent, Rome, did not deny it. It was reserved for our own day to meet the statement, with the counter-signature of a minister of our own Scriptural Church, that "wherever else this doctrine might be found, there are two (books), however, from which it is absent, the Bible and the Prayer-book."\*

Pursuing our examination of the Prayer-book, we find in the Nicene Creed, "Who for us men and for our salvation came down from heaven . . . and was crucified also for us under Pontius Pilate." In the Athanasian Creed we have the same, "Who suffered for our salvation." And if we have it not in very word in the Apostles' Creed, we have it at least in the spirit and subject of the entire. "I speak unto wise men, judge ye what I say."

Before passing on from this part of my subject, it is but fit for me to produce some testimony as to the mind of our Church, and the teaching of our Prayer-book, from the Articles—that truly Protestant form which the wisdom, fidelity and boldness of our reformers, by the mercy of God, enabled them to cast around that summary of catholic truth which is embodied in our liturgy, and of which our services are composed. Well and wisely for their purposes did the Tractarian party set themselves in commencement against these firm pillars of the truth as it is in Jesus; and, wishing to unprotestantize our Church, they were only wise in their generation in seeking, if possible, to disparage the authority of these noble protesters against Popish errors. They were only too true to the principles they had adopted, when in Tract No. 90 the attempt was

\* Page 15.

made to reconcile subscription to Protestant Articles with the holding and teaching of Popish superstitions, traditions and tenets. What the object of that system really was is demonstrated by the defection of the author of that tract, and of the hundreds of our clergy and laity who have followed or accompanied him: nor is the evil at an end; you have proof of its working at this moment, in gaudy decorations in one place, and in unseemly riots, the recoil to which it has given rise, in another.\* Oh, my dear brethren, you can estimate the enormity of that awful system of Rome, by the effects that come to light by degrees, even in the comparatively mild form in which it shows itself in those that it is seducing from our ranks and preparing for perversion. What a mighty and effectual engine for evil is that system, how fatally it blunts the moral feeling, and dims the quick perception of what is right, when a once high-minded English gentleman (to take no higher ground) will reconcile it to himself to give his heart to the Church of Rome, while at the same time he wears the robes and eats the bread of the Church of England, only to work her more mischief in undermining the confidence and stealing away the affections of her sons and daughters? To what state of moral abasement must he be reduced himself, before he can contentedly remain with his convictions in direct antagonism to his engagements? since he can be true to his engagements only by proving false to his convictions, and he can carry out his convictions only by betraying the most solemnly undertaken of all possible engagements. And yet we have reason to fear, for such is the boast made by the leader of the Romish party, that such is the condition of several of the younger ministers in our Church. Our Protestant

\* Margaret Street Chapel, and St. George's-in-the-East.

Articles have already rendered good service in partially stemming this tide of dangerous error; but for them, we might have been carried away before its impetuosity; and now, in the goodness of God, the same Articles prove a refuge and strength when danger comes from the opposite quarter, from German Rationalism and Neology, from what we may call the negative pole of a very vicious theology.

We are not left without a clear testimony in the Articles also to the point that is now denied, namely, to the vicariousness of Christ's sacrifice and sufferings. In Article II\* we are taught: Christ "truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice not only *for original guilt*, but also *for all actual sins of men*." In the first sentence of the next Article also, we have it: "As Christ died *for us*, and was buried, &c." In the xv Article, the same truth is thus expressed: "He came to be the Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world." And again, in the xxxi, it is thus emphatically expressed: "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction *for sin*, but that alone." Now, it is to be borne in mind, that each of these Articles from which these extracts are taken, are devoted to special objects, and carefully worded, so as to convey the truth of God on each of their several subjects. Four of them are devoted to the vicariousness of Christ's sacrifice. That is the great truth that pervades and underlies every other, so that it is not possible to treat of any without, to a greater or less extent, involving or expressing the mind of the Church upon this fundamental one also. This

\* See quotation from Bishop Burnet, p. 23, *supra*.

makes the testimony more complete on the part of the Church, and more satisfactory to her members. Oh yes, dear brethren, continue ye in those things which ye have received, knowing of whom you have learned them.

The evidence from our Prayer-book would be incomplete were we not to notice the Homilies,—the second book of which is specially mentioned in Article xxxv, and the names of the Homilies contained therein given *seriatim*. Thus the stamp of the Church is set upon these Homilies, and she has become responsible for any teaching to be found in them. Referring then to the xiiiith, on the passion of Christ, we find the clearest and most comprehensive testimony to that momentous truth I have been labouring to establish from the Prayer-book, and which it is boldly denied that the Prayer-book contains . . . . . “How much more readily should we have in memory this excellent act and memory of Christ’s death? Whereby He hath purchased for us the undoubted pardon and forgiveness of our sins; whereby He made at one the Father of heaven with us, in such wise, that He taketh us now for His loving children, and for the true inheritors, with Christ His natural Son, of the kingdom of heaven . . . . . us, I say, which were His sworn enemies, which had renounced His holy law and commandments, and followed the lust and sinful pleasures of our corrupt nature. (Col. ii.) And yet, I say, did Christ put himself between God’s deserved wrath and our sin, and rent that obligation, wherein we were in danger to God, and paid our debt. Our debt was a great deal too great for us to have paid. And without payment, God the Father could never be at one with us. Neither was it possible to be loosed from this debt by our own ability. It pleased Him therefore to be the payer thereof, and to discharge us quite.



“ Who can now consider the grievous debt of sin, which could none otherwise be paid but by the death of an Innocent, and will not hate sin in his heart? If God hateth sin so much, that he would allow neither man nor angel for the redemption thereof, but only the death of His only and well-beloved Son, who will not stand in fear thereof? If we, my friends, consider this, that for our sins this most innocent Lamb was driven to death, we shall have much more cause to bewail ourselves that we were the cause of His death, than to cry out of the malice and cruelty of the Jews which pursued Him to His death. We did the deeds wherefore He was thus stricken and wounded; they were only the ministers of our wickedness. It is meet then that we should step low down into our hearts, and bewail our own wretchedness and sinful living. Let us know for a certainty, that if the most dearly beloved Son of God was thus punished and stricken, for the sin which He had not done Himself; how much more ought we sore to be stricken for our daily and manifold sins which we commit against God, if we earnestly repent us not, and be not sorry for them.”

Thus speaks the Homily in language clear and unmis-  
takeable upon the great point now before us, the manner of  
pardoning sin, and the cause of it; the very illustration of  
a debtor is made use of, to make it still more plain that  
our loving Saviour stood in our place, responsible for our  
obligations, and then leading us on to holiness,—first,  
putting away our sins, and then leaving us an example  
that we should follow His steps. In terms no less distinct  
and emphatic does Bishop Burnet declare the same truth,  
whose work has received an almost similar endorsement, as  
declaring the mind of the Church.

“ This was a piece of religion well known both to Jew

and Gentile, that had a great many phrases belonging to it, such as the sacrifices being offered *for* or *instead* of *sin*, and *in the name*, or on the account of the sinner ; *its bearing of sin*, and *becoming sin*, or the *sin-offering* ; its being the *reconciliation*, the *atonement*, and the *redemption* of the sinner, by which the sin was no more *imputed*, but *forgiven*, and for which the sinner was *accepted*. When, therefore, this whole set of phrases, in its utmost extent, is very often, and in a great variety, applied to the death of Christ, it is not possible for us to preserve any reverence for the New Testament, or the writers of it, so far as to think them even honest men, not to say inspired men, if we can imagine, that in so sacred and important a matter, they could exceed so much as to represent that to be our sacrifice which is not truly so ; this is a point which will not bear figures and amplifications ; it must be treated of strictly, and with a just exactness of expression. Christ is called the ‘ Lamb of God, that taketh away the sins of the world ;’ He is said, ‘ to have borne our sins in His own body ; to have been made sin for us ;’ it is said, that ‘ He gave His life a ransom for many ;’ that ‘ He was the propitiation for the sins of the whole world ;’ and that ‘ we have redemption through His blood, even the remission of our sins.’ It is said, that ‘ He hath reconciled us to His Father in His cross, and in the body of His flesh through death ;’ that He by ‘ His own blood entered in once into the holy place, having obtained eternal redemption for us ;’ that ‘ once in the end of the world hath He appeared to put away sin, by the sacrifice of Himself ;’ that ‘ He was once offered to bear the sins of many ;’ that ‘ we are sanctified by the offering of the body of Christ once for all ;’ and that, ‘ after He had offered one sacrifice for sin, He sat down for ever at the right hand of God.’ It

is said, that 'we enter into the holiest by the blood of Christ, that is, the blood of the new covenant, by which we are sanctified;' that 'He hath sanctified the people with his own blood; and was the Great Shepherd of His people, through the blood of the everlasting covenant;' that 'we are redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot;' and that 'Christ suffered once for sins, the just for the unjust, that He might bring us to God.' In these, and in a great many more passages that lie spread in all parts of the New Testament, it is as plain as words can make anything, that the death of Christ is proposed to us as our sacrifice and reconciliation, our atonement and redemption."

After this mass of evidence from the very words of our Prayer-book, from its creeds, articles, homilies, and expositors, it were superfluous to offer further proof that the doctrine of the vicarious substitution of Jesus Christ, for us, and for our salvation, underlies the teaching of our Church, as clearly as it forms the staple of the entire Word of God. So that I may truly and earnestly commend this precious and sober truth to the convictions and affections of every one of you. It is God's truth given for your salvation, and as such it is faithfully embodied and stereotyped upon the pages of your Church's Book of Common Prayer.

Before leaving this subject, I may take occasion to lay before you one or two testimonies to the excellence of our liturgy. The first is from the distinguished Nonconformist, Robert Hall. In a speech on another subject altogether, he delivered himself as follows:—"I trust none in the present assembly will do me the injustice to suppose that any reflection is intended on the Liturgy. Though a Pro-

testant Dissenter, I am by no means insensible to its merits. I believe that the evangelical purity of its sentiments, the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions." The other passage is from a sermon preached on a very memorable occasion, by the brightest ornament whose loss the Irish Church had to mourn over during the present century.\* The sermon is entitled, "*The Duty of going back to first principles.*" It is not likely that it has ever fallen into the hands of any of you. The value of the quotations will be my excuse for transcribing them at such length :—" Its formularies have *two* qualities which place them in the very highest rank of uninspired compositions. In the *first* place they are *Scriptural*. The fathers of our Church, searching the quarry of Scripture, there discovered and appropriated those pillars of truth—the doctrines of man's depravity—the atonement of the Lord Jesus Christ—salvation through faith in that atonement—conversion by the Holy Spirit—and upon these they erected the national temple. In no human writings is the Gospel of Christ in all its parts so fully, so wisely, so pathetically, so scripturally set forth as in the sanctioned Book of our Church—its doctrines are the Bible condensed into a smaller space: and this I contemplate as her lofty distinction. Religion in her hands has not evaporated into a frigid scepticism, or wasted to a spiritless formality; but it is the unadulterated faith of the Scripture—the faith of 'Apostles and prophets, Jesus Christ himself being the chief corner stone.' But there is a second feature of our Church formularies scarcely less important—their *comprehensiveness*. Those who deeply reverence the Scripture, do not always study it with an impartial eye. Attaching

\* The Venerable Archdeacon Henry Irwin.

disproportionate importance to some passage, they insensibly tinge the whole volume with its particular complexion. Thus they narrow and systematize the broad and comprehensive truths of religion, and stamp their own image and superscription upon the pure gold of the sanctuary, and unfit it for general circulation. But how strikingly exempt are the formularies of our Church from this defect! Universality is their grand feature—and there is scarcely any thing in it to check its extension, till it embrace every spot where man can worship, or where God will hear. Nor let this feature of universality be undervalued: it is the characteristic feature of Christianity itself—no longer the lamp of a solitary temple, it is a pillar of light to all the people of God. Such is the religion, such the Church which among us disseminates its truth. Such the formularies which thus assimilate the child to the parent, and stamp it with a sacred image. Can there be a stronger reason why the Church of England's members should be taught that lesson with double emphasis—'Know thou the God of thy father.'

"Let us 'know the God of our father'—may the formularies of our Church, handed down to us from her illustrious first fathers, live in our memories and hearts. Such is my own impression of the superiority of the productions of that age to those of a subsequent period, that I should be tempted to say—when the angel of the Reformation descended to trouble the stagnant pools of Popery, 'those who *first* stepped in' chiefly felt the healing efficacy. Most writings or formularies subsequent to these, either take from Scripture, or add to it—either shrink from its mysteries, or encumber its simplicity. These formularies come down to us, signed and sealed with England's best blood. They come surrounded with the glory of the

Reformation. They are identified with our liberties and conquests—with our independence at home, and our renown abroad, and with our possession of the blessed volume of Divine truth. The army of martyrs seem to throng around us to bear testimony to these writings—seem to arise from the flames or to bend from the block to inculcate the lesson of the text—‘Know thou the God of thy father.’ . . . . . Let us tread her courts in peaceful unanimity; and, instead of unfurling a flag of defiance, let us erect her standard in the face of the world, emblazoned with her victories of patience, her triumphs of zeal, and her trophies of faith. We must show her in her true majestic comeliness—her primitive attire; such as she was seen by those who proclaimed her in the midst of the flames, loved her through imprisonment and torture, and placed the Bible in her hands as the charter of her constitution, and the trophy of their triumphant sufferings. From happy and providential circumstances, the precious truths of our Church were once entwined into the whole framework of the British constitution; they were the golden ligature which bound it around the heart. Protestantism was declared to be the foundation stone; and with a continual reference to it, the social edifice was systematically maintained: and to it Britain owes more of her moral superiority and national greatness than her statesmen are willing to allow. The equity and mildness of its principles have found their way into the spirit of her laws; and to the sure, though unobserved, influence, and unostentatious agency of scriptural morality, we are indebted for the high-toned integrity which so eminently distinguishes those tribunals from which the laws are administered. Yes! the Bible contains all the springs of our moral energies, it proclaims the noblest principle that ever inspired

a patriot's heart or graced a patriot's creed—"We ought to lay down our lives for the brethren." This is true patriotism, the patriotism of the heart." . . . .

These last extracts, I am aware, do not bear so distinctly upon the points in controversy before us, for the venerable author never suspected that the vicariousness of Christ's sacrifice could be called in question, much less openly denied by any ministers of our Protestant and Scriptural Church; still I have thought it fit to submit them to you, for the intrinsic value of the truths they contain, for the sake also of the lucid and convincing style in which they are put, and, I may be allowed to add, addressing you, my own flock, to testify my high admiration of the character, and my deep respect for the memory of the truly venerable man who wrote and spoke them. Nor will they have been quoted in vain, if only they supply any of you with one further motive for loving and cleaving to your Church, with one reason more for giving thanks to God for having established such a Church amongst us (notwithstanding any petty blemishes that may exist in her), and for submitting you to her wholesome discipline and her mild rule. How few, after all, are the expressions in the Prayer-book that we wish to have amended, or the details in her constitution that might, with advantage, be reformed! Our Church is now passing through as critical an ordeal as any she has gone through in any previous period of her history. Let her faithful children rally round her, carefully and with jealousy guarding against any tampering with her teaching, whether on the side of Rationalism or of Superstition, and reflecting her excellence in the growing holiness of their own lives and conversation. Let their prayer be, "Destroy it not, for a blessing is in it" (Isa. lxxv. 8), and let their trust be, "Her foundation is upon

the holy hill; the Lord loveth the gates of Zion" (Psalm lxxxvii. 1).

In this spirit, and to promote this object, have these Sermons been prepared, are they now preached, and shall be speedily got ready for the press. For you who have heard, and for as many as may read them, it is my earnest prayer that our Heavenly Father may be pleased graciously to vouchsafe to give His Holy Spirit for His dear Son's sake: so shall you "hide the Word in your hearts," and "adorn the doctrine of God your Saviour in all things." "Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13).



## A P P E N D I X.

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### NOTE A, p. 3.

AMONGST the false analogies alluded to may be reckoned the use made of the parable of the two debtors, Luke vii. which is dealt with in the text, p. 12 ; also, the appeal to the case of the Father in the parable of the prodigal. That parable, as has been well shown by the Dean of Westminster in his "Notes on the Parables," deals only with part of the question, as between God and the sinner. It does not profess to set forth the manner in which the sinner is received and the grounds upon which he is pardoned. It takes up the sinner where the two preceding parables had left him, and illustrates what could not have been brought out when the subject was either inanimate or irrational, like the lost silver or lost sheep, namely, the moral effect produced by the love of God that sought, found, and restored him (*vide* Trench *in loco*). This is the answer to the Unitarian who argues from this parable to the sufficiency of repentance only, without any need of Atonement, viz. that the three parables, taken together, constitute our Lord's answer to the Pharisees' objection, "This man receiveth sinners and eateth with them." But it is not the only instance of sympathy with Unitarians and approximation to their principles to be found in this school to which Mr. Davies belongs. Another is in the illustration of a father, who would not allow an innocent child to offer himself

for the punishment due to the guilty one ; and of a judge, who would not allow a devoted friend to go to prison instead of a convicted thief, &c.\* These are not fair illustrations, nor can the analogy attempted to be built on them be maintained ; because, as has been shown in the text, p. 16, the peculiar relationship of Jesus Christ, as the Daysman to lay his hand on both parties, has been ignored altogether.

Of the same character is the argument in p. 35. "He (Christ) no more died that we might not die, than He rose again that we might not rise again." This is a most dangerous mode of reasoning—I had almost said, of "handling the Word of God deceitfully," and calculated to produce most disastrous effects upon weak and unreflecting minds. We believe and are sure that we shall not die because Christ has died in our stead, and that we shall rise again because "Christ is risen from the dead as the first fruits of them that slept,"—not as a matter of inference, but as a matter of fact, distinctly affirmed in various places of Scripture. If Mr. Davies' reasoning be valid, then the conclusion of St. Paul, in Rom. xi. 12, 15, must be directly the opposite of what he arrives at ; for it would appear as if there had been a contrasted opposition in God's dealings with Jews, and with Gentiles : when the Jews were in favour, the Gentiles were aliens—then the "Jews were cast away," and the "world reconciled"—a further period was promised, when the fulness of the Jews was to be received—and what ought to follow but the rejection of the Gentiles, according to the foregoing precedents ? Whereas St. Paul, writing by inspiration of the Holy Ghost, affirms directly the reverse—"what shall the receiving of them be but life from the dead ?"

NOTE B, p. 27.

Most of the passages quoted in the text are given in Archbishop Magee's great work on the Unitarian controversy (Appendix, vol. i.), to which the reader is referred for expository

\* Sermon I. p. 16.

criticism and application. When the extreme sections of our Church are found making common cause, one with Unitarians and Rationalists, the other with the followers of the Council of Trent and the Creed of Pius IV., it is not to be wondered at, that they who are called to protest against them, are driven to Archbishop Magee and Bishop Gibson for arguments in refutation. Mr. Maurice, the leader, perhaps it may be just to call him, of one of these sections, writes openly: "I believe it is only a peculiar discipline and some very painful experience which has led me to abandon them, *and to say boldly, I must give up Archbishop Magee*, for I am determined to keep that which makes the Atonement precious to my heart and conscience, and to keep the theology of the Creeds and the Bible."—*Theological Essays*, vii. p. 149, 2nd edition.

However, in the goodness of God we are not left without champions for the Truth also. I gladly transcribe, for example, from the "Warburtonian Lectures" of Rev. Edwd. B. Elliott, 1st Triad, p. 80, the following eloquent and argumentative passage:—

"If man were to be recovered, Jehovah Himself, and none but He, must be the recoverer. Then, and in this case only, could the reclamations of His own justice be prevented; seeing that it was on no created innocent one that He imposed the sufferings of redemption, as man's substitute, but on Himself:—then and then only the redeeming-price, as being an infinite one, be counted adequate:—then and then only the method such as to make the sin of apostasy appear exceeding sinful; yea, more so even than by the world's destruction:—then and then only the unfathomable depths of the glory of God's own moral excellence be made manifest, by an example of self-sacrificing love absolutely and for ever matchless:—a manifestation which, but for sin's entrance into the universe, must have been by all intelligent created beings probably unimaginable; and from which, after sin's entrance, they must have thought God's very Divinity of nature necessarily precluded him: but which (oh, the depth of the riches, both of the wisdom and knowledge of God!) He saw to be feasible through the assumption of manhood into His Godhead; and which, if so accomplished, would turn man's sin

itself into such a reflector of the brightness of His moral perfections, that all previous manifestations even of them might seem to pale in the comparison. Finally, by such an acting out of love and grace to apostate man, He would touch the only spring whereby man's own heart and will could be moved and made consenting parties to his recovery ; and so begin a friendship that might be strengthened, and rendered dearer and dearer, by the thenceforth ceaseless communings with him of His own indwelling Spirit ; until at length there might be some at least of the once apostate human family prepared to take a place nearer in love, and so nearer in glory, than even the angelic choir, to the throne of God.\* So, I say, and so only, might all this be effected. And so, consequently, was the plan settled on in the Divine counsels : and so gradually opened and foretold in prophecy ; and in due time also carried out :—carried out (not, however, till after centuries of experience of the hopelessness of man's ever working out his own recovery) through the incarnation, life, death, resurrection, and ascension of the self-sacrificing Friend of man, Jehovah Jesus.”

\* Compare Rev. v. 11, where the redeemed elders and living creatures are depicted as in the inner circle round the throne ; the angels in the outer.

THE END.











